



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

REPORTS.

HERMES XLVII.

Fascicle 1.

Zur Geschichte der Medicin im Altertum (1-17). M. Wellmann continues his notes on the history of medicine (Hermes XXIII, p. 556; XXXV, p. 349; cf. A. J. P. XXII, p. 223). IX informs us about a pharmacologist Antiochis, one of whose remedies was successfully used in Rome by Favilla, a Libyan woman, during an epidemic of colic at the time of Tiberius. X discusses the scholia in the Aetius MS (X cent.), a collation of which has been made by Olivieri (*Studi Italiani* IX 299 f.), and shows their identity with passages in Dioscurides, Galen, Paulus of Aegina and Oreibasius. XI (pp. 4-17) is devoted to Rufus of Ephesus, who should be classified, not as a Pneumatic (cf. Hermes XXXV, p. 381), nor as an Eclectic, a term that needs definition for its use in medicine, but as a Dogmatic. As a commentator Galen cites him ten times, usually in conjunction with Sabinus, probably Galen's source. He was an enthusiastic admirer of Hippocrates and undoubtedly an original thinker and scholar as well. Galen's dependence on him, directly and indirectly, joined with other cases of dependence reveals Galen more and more as a great compiler.

Empedocles und die Atomistik (18-42). W. Kranz shows with interesting details how the atomistic doctrine of the Abderites was an organic growth out of the theories of Parmenides (circ. 480), Empedocles and Anaxagoras. While in general agreement with Brieger, who emphasized the influence of Anaxagoras (Hermes XXXVI, p. 161 ff.; cf. A. J. P. XXIII, p. 334), Kranz lays especial stress on Empedocles. Leucippus, whose existence was questioned by Brieger, and is denied by Christ-Schmidt (*Gr. Lit.*⁵, p. 591 n. 8), wrote his work after 450 B. C., and Democritus developed his theories as late as 400 B. C. and even later, a chronology that would explain Democritus' relation to the Sophists; and as, moreover, his ideas were late in being introduced at Athens, we can understand why Plato was tardy in recognizing them; i. e. in the *Timaeus*.

Die Chronologie des Nonnos von Panopolis (43-59). P. Friedländer concludes from a metrical study that Nonnus' style followed that of Claudian, Cyrus, Ammonius and the younger Proclus; and, as none of the poets who clearly reflect the 'ascetic rigor' of his metrical form lived before Anastasius (491-518

A. D.), he assigns Nonnus' poetic activity to the period 440-490 A. D., instead of to about 400 A. D., as is usually done.

Noch einmal Tibulls erste Elegie (60-116). R. Reitzenstein attacks the typological method of poetical criticism, which seeks the sources of the poetical form and the *τόποι* of the subject matter. This method has indeed advanced literary interpretation; but is too prone to find a mechanical joining of preexisting, incongruous elements. Thus, according to F. Jacoby (Rh. M. LXIV 601-632; LXV 22-87; cf. A. J. P. XXXII, p. 348), Tibullus I, 1. is a cento from Horace, Propertius and comedy. R. refutes Jacoby's arguments and regards the bucolic part as preparatory to the erotic; both are united by the thought: 'I am tired of military life, may I henceforth devote myself to rural life and the enjoyment of love'. The first book of Tibullus and the first book of Propertius are independent of each other.

Hierokles bei Theophylaktos (117-125). K. Praechter, who has shown that the ethical fragments in Stobaeus did not belong to Hierocles the Neoplatonic, but to the Stoic of the same name (cf. Christ-Schmidt Gr. Lit. II⁵, p. 274), now makes it probable that the Hierocles cited by Theophylactus Simocattes in his ostentatious enumeration of sources for his *Διάλογος περί διαφόρων φυσικῶν ἀπορημάτων κτλ.*, was also not the Neoplatonic as Zeller thought (Philos. d. Gr. III 2⁴, p. 812, n. 3), but the author of the *Φιλίστορες*, whose date follows Strabo and precedes Stephanus B. and Aeneas of Gaza (cf. Christ-Schmidt Gr. Lit. II⁵, p. 629).

Die ältesten Farbenlehren der Griechen (126-140). W. Kranz gives an account of Empedocles' theory of four elemental colors (which to him were properties of the four elements of matter), and its influence on Democritus and Plato. Empedocles was the first to formulate a scientific theory of color sensation, which he thought was effected in the eye by the coincidence of minute particles, flowing from an object, with the pores of the eye. While others like Anaxagoras, Aristotle and the Peripatetics (cf. also Goethe, Weimar edition II, 3 p. 115 ff.) considered white and black alone as primary, Empedocles accepted as such: white, black, red and yellow, from the prevailing use of these 'colors' in the art of painting, without undertaking, as it seems, to harmonize in detail this assumption with his theory of the four elements. An interesting passage (Diels Vorsokr. p. 181, 25), illustrating the manifold colors in nature, is derived from the painter's mixing of colors (*τὰ μὲν πλέω, ἄλλα δ' ἐλάσσω*). The Pythagoreans adopted this theory of four colors and even physicians like Diogenes of Apollonia and Philistion made applications of it. Democritus based his more advanced theory on these same four colors, merely substituting *χλωρόν* (plant

color) for *ᾠχρόν*. Democritus entered into a detailed analysis, distinguishing four elemental colors, and four primary and four secondary mixtures. Plato (*Timaeus* 67 C ff.) shows the influence of Empedocles, but also of Democritus, whom he evidently criticizes.

Miscellen: F. Skutsch (141-145) calls attention to the awkward close of the otherwise admirable expository scene of Terence's *Hautontimorumenus* (i. e. v. 165-171), and argues that there is a gap here, due to the omission of the Greek chorus, evidence for which in various plays is discussed. The first act closed with v. 170.—W. Sternkopf (146-151) shows from Cicero's fifth *Philippic* §7 ff. that the *lex Antonia agraria*, which Lange correctly distinguished from the *lex Antonia de coloniis* in *agros deducendis* (cf. Groebe's Appendix to Drumann I², 424 f.), was proposed by the consuls Antonius and Dolabella, and should therefore be called *lex Antonia Cornelia agraria*. The tribune Lucius Antonius was merely prominent in administering it.—B. Keil (151-153) explains the unique adjective *τροπαϊκῖαιος*, which occurs in an Asia Minor inscription of the II cent. A. D. (cf. *Denkschr. Wien. Akad.* LIII, 1908), as a derivation from *τροπαϊκόν* (*victoriatum*), which corroborates ancient testimony that computations based on this coin occurred as early as the time of the emperors (cf. Hultsch *Metrol.* 289. 2).—K. Münscher (153-154) conjectures for v. 2 of Vergil's *Catalepton* 5 (7): *inflata <rhoezo> non Achaico* (*rhoiso*, the reading of B). Greek passages with *ροῖζος* are cited.—Ch. Hülsen (154-159) calls attention to the evident intention of Florus (I, 5) to show the restricted area occupied by the towns of Republican Rome in contrast with the expanded Empire, and accordingly emends *Faesulae* to *Aefula* (possibly *Aefulae*) and *Fregellae* to *Fregenae*.—K. Praechter (159-160) gives point to Antigonus' retort when ridiculed for his homeliness: *καὶ μὴν ἐδόκουν εὐπρόσωπος εἶναι* (cf. *Plut. de cohib. ira* I p. 556. 29 ff.) by translating: ich glaubte doch ein Mann "guten Ansehens" zu sein.—M. Wellmann (160) cites *Plut. Mor.* 8 B, where Diocles of Carystus recommends the use of books as an *ὄργανον τῆς παιδείας*, and cites Diocles' remark to a purchaser of a book on medicine, who thought he could now dispense with instruction: *τὰ βιβλία τῶν μεμαθηκότων ὑπομνήματά εἰσι, τῶν δὲ ἀμαθῶν μνήματα*.

Fascicle 2.

Die Todesstrafe politischer Verbrecher in der späteren römischen Republik (161-182). F. Münzer discusses the tendency of the Roman Republic to abolish the death penalty, and the subsequent change under the Empire, when Tiberius, especially, favored cruel executions and the exposition of the bodies

on the Gemoniae Scalae. Under these conditions historians of the Empire, seeking precedents, invented executions and the exposition of the bodies in public, which accounts for certain discrepancies between their statements and more reliable ones. Such a late fabrication by Clodius Licinius (consul 4 A. D.) was made after the model of the history of Catiline's conspiracy (cf. Livy XXIX 22, 7-10; XXXIV 44, 6-8). This model was also used in a case pointed out by Ed. Schwartz (Götting. Univ. Prog. 1903, 3-10). But Valerius Maximus especially is shown to have falsified history in this respect, probably out of subserviency to Tiberius. According to him (VI, 9, 13; 3. 3) Q. Caepio and Claudius Clinias (both of them exiled) were strangled in prison and their bodies exposed on the Gemoniae Scalae, the very name of which was not known until the time of Tiberius.

Zur Überlieferung von Senecas Tragödien (183-198). Th. Düring after renewed study (cf. A. J. P. XXX 460; XXXI 481/2) reaffirms his conviction that the Etruscus (E) s. XI/XII furnishes the foundation for establishing the text of Seneca's tragedies, although the A-MSS are indispensable for numerous passages. He has carefully reexamined the MSS of Richter, which he characterizes, and, in the meantime, W. Hoffa has collated Neapolitanus IV D 47 (n), and Laurentianus 24 sin. 4 (b); and, most important, he had at his command two new MSS, which antedate the commentary of Nic. Treveth (1305-1321), in which the hitherto oldest tradition of the A class is preserved. They are a Cambridge MS (C) of Corpus Christi College; and a Parisinus lat. 8260 (P), discovered by C. E. Stuart (cf. *Classic. Quart.* Jan. 1912). Stuart expresses his belief that C was used by Treveth; but this is shown to be erroneous. A detailed examination of selected passages illustrates interestingly points in MS tradition. A diagram indicates the independent relation of P and C to the archetype A (the date of which is now pushed back into the XII century), and also of a theoretical X from which n, b, and Ag (Richter's Augustanus) were derived. All, however, were probably separated from A by intervening copies, and again n, b and Ag, on their part, from X.

Weitere Studien über das Recht bei Plautus und Terenz (199-249). O. Fredershausen, who gained favorable comment with his dissertation *De jure Plautino et Terentiano* (cf. *Berl. Phil. W.* 1907, 1354 f.), contributes here a study on Familien- und Erbrecht, in which he seeks to determine what was peculiar to Athens, or Rome, and what common to both. In the latter case judgment as to source is hazardous. Numerous passages in Plautus and Terence are examined, which bear on the purpose of marriage, the legality of marriage with strangers, the

marriage of children of the same father (permissible in Athens), the punishment for adultery, the peculiarly Athenian law dealing with heiresses, etc. In a number of cases Roman additions or changes can be recognized, especially in the *Epidicus*. That Terence everywhere merely reproduces his original is not to be assumed, and yet the explanation of the law dealing with heiresses in the *Phormio* (125 ff.) need not be taken as introduced to inform the Roman public. Adultery could be punished in Athens and Rome; but in Rome the woman could also be killed, hence the threat of the miles in *Bacchid.* 860-69, is probably Plautus' addition.

Lactanz de mortibus persecutorum (250-275) H. Silomon discredits the assumption that the D. M. P. was the account of an eye-witness. If the author was in Nicomedia during the reign of Diocletian and Constantine, he must have derived the events preceding the reign of Diocletian from some source, and so a comparison with Eutropius, Aurelius Victor and the excerpts of Aurelian and Festus reveals the same source for the D. M. P., i. e. the anonymous History of the Emperors (cf. *Philolog.* XLV). For the period following Diocletian's retirement, by including the histories of Zonaras and Zosimus, it becomes evident that here, too, the D. M. P. depended mainly on this anonymous history, and to some extent on the *historia Constantini*. The bias and errors of the author of the D. M. P. is shown as well as his skill. Silomon proposes to determine how far the two above-named sources extended, which would yield a date after which the D. M. P. must be placed. Even so it is clear that Lactantius cannot have been the author (cf. A. J. P. XXXVII, p. 230).

Fragmente einer Handschrift der Demen des Eupolis (276-313). A. Körte edits the 117 lines of the Demes of Eupolis, most of them more or less fragmentary, which appeared, unidentified, for the first time in 1911, as an appendix to Lefebvre's second edition of Menander. The script, on both sides of three leaves of papyrus, is that of the IV or V century A. D., to which date Körte assigned the Menander codex; but is more careful and book-like (cf. Körte, *Menandrea Praef.* XII). Körte confronts the restored text with the papyrus text, and supports both with notes on conjectures and readings. Further examination of the papyrus by experts like Hunt, Wilcken, Croenert and Jensen is highly desirable. The Demes, perhaps the greatest political comedy of all times, appears to have been Eupolis' last work (412 B. C.). The chorus was composed of representatives of the rural *δῆμοι*. From the dead appear Myronides, Solon and especially Aristides. Three passages are restored with the aid, respectively, of Euripides, Cratinus and one Eupolis fragment. The meter shows that the latter part of a parabasis is

included, which affords interesting comparisons with Aristophanes. The last two verses of the antepirrhema bear a striking resemblance to the closing lines of the second parabasis of the *Knights* (1288/9), which seems to strengthen the theory that this was composed by Eupolis.

Miscellen: M. Pohlenz (314-317) believes that the doctrine that Eupolis aided Aristophanes in the composition of the second parabasis of the *Knights*, particularly vv. 1288/9 (cf. scholion), is nothing but an ancient conjecture based on the resemblance of those verses to two verses in the newly discovered Eupolis fragment (cf. the last article).—Ida Kapp (317-319) discusses the recognition scene in Menander's *Epitrepontes* v. 432-456, and concludes that two houses only are on the stage, that of Charisius and Chairestratus; that Charisius has gone into the house of his (young) friend Chairestratus and that his drinking there is shown by the Petersburg fragment (*fabula incerta* II Koerte), which agrees with the situation and probably gives the conclusion of the first and beginning of the second act.—Ch. Huelsen (319-320) apologizes for forgetting that O. Hirschfeld had suggested *Aeulae* for *Faesulae* and *Fregenae* for *Fregellae* in *Florus* I, 5 (cf. *Sitzungsber. d. Berl. Akad.* 1899, p. 549); but points out differences in their respective views (cf. previous Miscellen).—H. Dessau (320) comments on another Amphora stamp POS. CVR (=Post. Curt.) found in Coblenz (cf. *A. J. P.* XXXVII, p. 100).

HERMAN L. EBELING.

GOUCHER COLLEGE.

ROMANIA, Vol. XLIV (1915), No. 173.

Janvier-Avril.

A. T. Baker [et] M. Roques. *Nouveaux fragments de la chanson de La reine Sibille*. 13 pages. Mr. Loveday of Sheffield University not long since discovered in his ancestral library a double leaf of parchment containing an Old French poem. Professor Baker on examining the text found it to be of the thirteenth century and in an English hand. He has published the fragmentary text in question; and M. Roques has come to his assistance with a study of the relationships existing between this and the previously known versions of the same story in French, Italian and Spanish. The present fragments appear to belong to the most primitive version of all those hitherto discovered.

Wm. A. Nitze. *Sans et Matière dans les oeuvres de Chrétien de Troyes.* 23 pages. In his endeavor to determine the exact meaning to be attached to these technical literary terms the author of this article has frequent recourse to parallel passages to be found in the *Lays of Marie de France* and other medieval writers. His general conclusion is that Chrétien de Troyes was able in a masterful way to adapt literary material previously existing to his own ends, and that he was thus able to create a new species in the romance as known in early French literature and as especially well exemplified in his own writings. The author's conclusions are well supported by numerous citations from recent scholarly work in the same field.

Amos Parducci. *Le Tiaudelet, traduction française en vers du Theodulus.* 18 pages. This well-known medieval work has been expanded by the Old French author in his translation by the addition of a prologue and of voluminous glosses. In the present article only a few extracts of the Old French text are published. An effort is, however, made to determine the personality of the anonymous author, and to indicate briefly the outside sources on which he probably drew. This long octosyllabic poem awaits further investigation.

M. Wilmotte. *La Chanson de Roland et la Chançon de Willame.* 32 pages. Instead of vainly endeavoring to harmonize and approve of the numerous theories already advanced by scholars as to the history of the *Chançon de Willame*, the writer of the present article endeavors to judge the poem on its own merits from a literary point of view. It would seem that the poet was familiar with the *Chanson de Roland*, and whenever he happened to remember verses or incidents that appeared to him to be suitable he introduced them into his own work.

Mélanges. Arthur Långfors, *Le dit des quatre rois.* Arthur Långfors, *Notes et corrections au roman de Renart le contre-fait.* Marius Esposito, *Prière à la vierge en huitains.* A. Thomas, *Un témoignage méconnu sur Gui de Tournant.* A. Thomas, *Qi vive?*

Comptes rendus. Ferdinand Danne, *Das altfranzösische Ebrulfusleben, eine Dichtung aus dem 12. Jahrhundert* (Arthur Långfors). Henri Hauvette, *Boccace: étude biographique et littéraire* (Henry Cochin). E. Marcialis, *Piccolo Vocabolario sardo-italiano e Repertorio italiano-sardo; Fauna del Golfo di Cagliari* (J. Jud). A.-F. Massèra, *Il serventese romagnolo del 1277* (Giulio Bertoni). M. Niedermann, *Sprachliche Bemerkungen zu Marcellus Empiricus de medicamentis* (J. Jud). J. Stalzer, *Die Reichenauer Glossen der Handschrift Karlsruhe 115* (Giulio Bertoni). K. Hetzer, *Die Reichenauer Glossen*

(Giulio Bertoni). W. Foerster, Die Reichenauer Glossen (Giulio Bertoni). J. Stalzer, Zu den Reichenauer Glossen (Giulio Bertoni). W. Foerster, Noch einmal die Reichenauer Glossen (Giulio Bertoni). C. Salvioni, Per la fonetica e la morfologia delle parlate meridionali d' Italia (J. Jud). Marius Esposito, Inventaire des anciens manuscrits français des bibliothèques de Dublin, I (Arthur Långfors).

Périodiques. Archiv für das Studium der neueren Sprachen und Literaturen, t. CXXXII (A. Långfors). Giornale storico della letteratura italiana, t. LXIII, LXIV (A. Jeanroy: "Kenneth Mac Kenzie, Per la storia dei Bestiari italiani"). Lares, bullettino della Società di etnografia italiana, t. I, II (J. Jud). Le Moyen Age, 2^e série, t. V-XI (H. Lemaitre). Revista Lusitana, t. XV (A. B.). Studj romanzi, V (Giulio Bertoni).

Chronique. Obituary notices of Alexandre D'Ancona and Rodolfo Renier. Collections et publications en cours.

Comptes rendus sommaires. 9 titles. M. L. Wagner, Südsardische Trutz- und Liebes-, Wiegen- und Kinderlieder (J. Jud). Die Lieder Raouls von Soissons, hrsg. von Emil Winkler (A. Jeanroy).

GEORGE C. KEIDEL.

WASHINGTON, D. C.